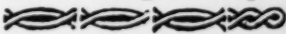


HONORIFICATISSIMO, Amplissimo,  
 longeque reuerendissimo in Christo patri: Ac do-  
 mino, domino THOME &c. Tituli sanctę Ce-  
 cilię, sacrosactę Romanę ecclesię presbytero Car-  
 dinali meritissimo, et Apostolice sedis legato. A  
 latereque legato superillustri &c. Skeltonis lau-  
 reatus Ora, reg. Humillimum, dicit obsequium  
 cum omni debita reuerētia, tanto tamque magni-  
 fico digna principe sacerdotum, totiusque iustitię  
 equabilissimo moderatore. Necnon presentis  
 opusculi fautore excellentissimo &c. Ad cuius  
 auspicatissimam contemplationem, sub memo-  
 rabili prelo gloriose immortalitatis presens pa-  
 gella felicitatur &c, 

**C**A replycacion agaynst certayne yong  
 scolers/abiured of late &c.

ARGVMENTVM.

**C**Rassātes nimiū, Nimiū sterilesque labruscas  
 (Vinea quas dñi, sabaot non sustinet ultra  
 Laxius expandi) nostra est resecare uoluntas.

**C**Cum priuslegio a rege in dulto.





Restacion alway canonically pre-  
 p̄sed/ professed/ and with good deli-  
 beracion made/ that this lytell Dam-  
 philet (called þ Replication of Skel-  
 ton laureate) D<sup>a</sup>. reg. Remozdyng  
 dyuers rectrayed and moche vnreasonable errours/  
 of certayne Sophysticate scoles and rechelesse  
 ponge heretykes/ lately abused &c. Shall euer  
 moze be (with all obsequious redynesse) humbly  
 submytted vnto the ryght discrete refozmacyon of  
 the reuerende prelates and moche noble doctours/  
 of our mother holy churche &c.

¶ Ad aliam vniuersitatem Cantab-  
 rigensem &c.

¶ Eulogium consolationis.



*Cantabrigia/  
 skeltoni lau-  
 reato p̄mam  
 mām erus-  
 ditionis pietis  
 sine p̄pinauit*

Alma parens. O. Cantabrigensis  
 Cur lachimaris? Esto/ tui sint  
 Degeneres hi. Filii/ sed  
 Non ob inertes (O pia mater)  
 Insciolos uel decolor esto.

Progenies non nobilis omnis  
 Quam tua forsan/ mamma fouebat:  
 Tu tamen esto/ Palladis alme  
 Gloria pollens plena Minerue  
 Dum radiabunt astra polorum:  
 Iamq; ualeto / meq; foueto.

Namq; tibi quondam/ carus alumnus eram.

**D**we pong scolars nowe a dayes  
 Enbolmed w the flyblowen blast  
 of the moche bayne glorious pippynge  
 wynde. Whan they haue delectably lye-  
 ked a lytell of the lycozouselectuary of  
 lusty lernynge / in þ moche studious scole  
 hous of scrupulous Philology. Coun-  
 tyng the selfe clerkes excellently enformed  
 and trascendigly sped in moche high co-  
 nying / & whā they haue ones supciliusly  
 (caught.

**T**hytell ragge of Rethorike  
 A lesse lumpe of Logyke  
 A pece oz a patche of Philosophy  
 Than forthwith by and by  
 They tumble so in Theology  
 Drowned in dregges of Diuinite  
 That they iuge them selfe able to be  
 Doctours of the Chayze in the Wyntre  
 At the thze Crames  
 To magnifye their names  
 But madly it frames.

**F**or all that they preche and teche  
 Is farther than their wytte wyll teche  
 Thus by demeryttes of their abusyon  
 Finally they fall to carefull confusyon  
 To beare a fagot oz to be enflamed  
 Thus are they vndone & bitisly shamed.

**R R R**

Licet nō enclitice, tamē enthymematice  
 Notandum in primis. Vt ne quid nimis.

**T**antum pro primo. **A. II.**

Zebub musca inflatus sibilās ab  
 austro; q̄ inrumescere facit heresi-  
 archas cōtra fidē oradorā &c. h. il.  
 Eruditionis exordiu in tenebra au-  
 dacię iuuenta temperate moderas-  
 tionis frenum postulat. Alioquin  
 scientia effrenata inflataq̄ spū cla-  
 ridia q̄ dulce venenū est subtili-  
 ter inroicat intermitigicauū pos-  
 sessorū suū &c. h. il. Non sit igit tibi  
 Philologia (rande intēperare lo-  
 quacitatē. tūc iordinare dicacitatē.  
 icogitare peccatiōis in singulū et  
 scrupulū cordi; tui &c. h. il. Eloquē-  
 tiam sine sapientiā pdesse nūq̄; ob-  
 esse plerūq̄ satis cōstat euidēt &  
 veterum rethoris.

Rhetoricari incōpōste. Logitari  
 mentulose. Philosophari pfun-  
 ctione. Theologitari frenetice.  
 Arguit in concionatore (ne dum in-  
 cidum interuallum) sed cōtinuam  
 p̄tinacemq̄ mentis alienationem /  
 seculentam; amul; caram; temolen-  
 tam &c. hec d. Dos q̄ eliphantice  
 euāgelisāres tanq̄ anseres strepē-  
 tes inter canoros olores. Relegas  
 mus ad tres grues bacchato bios-  
 mio iniciates pro soubus d̄ntos  
 ris propter fluenti Chamisse.  
 Ubi possit potari cū fasciculo inam-  
 busto ambustum futurum fascicu-  
 lum pensitare &c. hec d.

Stolcam sectā ze-  
non p̄mus instituit.

Iuuenes sāguino  
lenti propter libe-  
dinē dominandi et  
gloriam fame / fre-  
quēter fieri solent  
seductiosi. hec diaf.

Perihermōias la-  
sic interpretatio. &c.

Porphyri<sup>o</sup> s̄onit  
Athēnis tempore  
Sordiani impera-  
toris. C. l. i. &c.  
Zinaluica libri p̄u-  
orū et posteriorū .  
er.

Topica .i. liber co-  
talis de totalibus  
locis &c.

Discumere est nō  
audēda facere. &c.  
De Idolatria lege  
Hieronymū ad Jo-  
uenianum &c.

Idolatria dictio cō-  
posita ex ydolo (q̄d  
est simulacrū) et ia-  
tria (q̄d est cultura)  
apud nos &c.

De latris / iperdus  
lia / culta / quid san-  
ctius apostolica /  
cū Constantinō ma-  
gno Cōstātinopoli  
ordinauit in cōsilio  
Latrensi manifes-  
te reperies / et in-  
fra.



Uer this. For a moze ample processe to be  
farther delated & contynued / and of euerie  
true chriſtenman laudably to be employed  
iustified / and constantly mainteyned. As  
touchyng the Tetracall Theologisation of these  
demp diuines and Stolcall ſtudiantes / and friſca  
ſolp yonkerkyns / moche better bayned than bzay-  
ned / basked and baththed in their wylde butblyng  
and boyling blode / ſeruently rebopled with the in-  
ſatuate flaines of their recheleſſe youthe and wpt-  
leſſe wontonneſſe / enbzased and enterlaſed with a  
moche fantaſticall frenſy of their inſenſate ſenſua-  
lyte. Surmpled vnſurely in their Periherment /  
all principles / to prate and to preche proudly and  
leudly / and loudly to lye. And yet they were but fe-  
bly enformed in maiſter Porphyris problemes / &  
haue waded but weakly in his thze maner of clerk  
ly woꝝkes. Analeticall / Topicall / and Logyccall.  
Howbeit they were puffed ſo full of bayngloꝝious  
pompe and ſuccubant elacpon / that popholy & pe-  
uylthe preſumption prouoked them to publiſhe &  
to preche to people im prudent perilouſly: howe it  
was Idolatry to offere to ymages of our bleſſed la-  
dy / oꝝ to pray and go on pylgrimages / oꝝ to make  
oblacions to any ymages of ſayntes in churches /  
oꝝ els where.

Agaynſt whiche erronpous errors /  
odpous / oꝝ gulpous / and ſlyblo-  
wen opynions &c.

**I**n the honour of our blessed Lady  
 And her most blessed Baby  
 I purpose for to reply  
 Agaynst this horryble heresy  
 Of these pong heretikes þat synke vnbrēt  
 Whom I nowe sōmon and content  
 That leudly haue their tyme spent  
 In their study abhomynable  
 Our glozious Lady to disable  
 And heynously on her to bable  
 With langage detestable  
 With your lyppes polluted  
 Agaynst her grace disputed  
 Whiche is the most clere Chyristall  
 Of all pure clennessē bīrgynall  
 That our Saupour bare  
 Whiche vs redemed from care.

Euenio vos  
 o publici inu  
 riatores sacre  
 et apostolice  
 ecclesie. &c.

O. p̄digiōsa  
 p̄genico qua  
 lē de filio d̄i  
 nō habere m̄  
 sericordiā : cu  
 ius matrē in  
 clāmīnt esse  
 matrē mie. ca  
 nūt tamē vni  
 uersalis ecclē  
 sia. Salue re  
 gina māt mī  
 sericordiē. &c.

**I**f saye thou madde Marche Hare  
 I wondre howe ye dare  
 Open your sanglyng iawes  
 To preche in any clawes  
 Lyke pratyng poppyng dawes  
 Agaynst her excellence  
 Agaynst her reuerence  
 Agaynst her preemynence  
 Agaynst her magnifcēce  
 That neuer dyde offence.

Euenio vos  
 o Briani Iu  
 liano apostas  
 is execrabili  
 res. &c.

Ye heretikes recrayed  
 Wotte ye what ye sayed/  
 A.iii.

**C**onuenio vos  
o spurcissimi/  
o vilissimi. o/  
nequissimi ob  
treccatores  
maris xpi &c.

**C**onuenio vos  
o insensati li  
terarum pio  
fessores. &c.

**C**onuenio vos  
o Iherusalem. o/  
Judet. o Ca  
nane. o phar  
isei. &c.

**N**on vacat  
(o. concēptores  
mariani) non  
vacat (inquā)  
quā digna fac  
tis receptio  
beipare Virgi  
nis Cōceptio  
ne. &c. heret.

**C**onuenio vos  
o Malefanti  
vanti / proph  
eti / christiani.

**O**f Mary mother and mayed  
With baudye at her ye brayed  
With bawdy woꝝdes bnmete  
your tonges were to flete  
your sermon was nat swete  
ye were nothpng discrete  
ye were in a dzonken hete  
Lyke heretpkes confettred  
ye count your selfe wele lettred  
your lernpng is starke nought  
foꝝ shamefully ye haue wrought  
And to shame your selfe haue bzought.

**B**ycause ye her mynamed  
And wolde haue her defamed  
your madnesse she attamed  
foꝝ ye were woꝝldly shamed  
At Boules crosse openly  
All men can testifye  
There lyke a sozte of lottes  
ye were fayne to beare fagottes  
At the keest of her Conception  
ye suffred suche coꝝrection.

**S**lue per Equiuocum  
Slue per Uniuocum  
Slue sic / slue nat so  
ye are bzought to. Lo / lo / lo /  
Se where the Heretpkes go  
Wytlesse wandꝝing to and fro  
With. Te / he. Ca / ha. Wo / ho / bo / ho.

And suche wondringes many mo  
 Helas / ye wretches ye may be wo  
 ye may syng wele away  
 And curse bothe nyght and day  
 Whan ye were bredde and bozne  
 And whan ye were pzeestes shoze  
 Thus to be laughed to skorne  
 Thus tattered and thus tozne  
 Thozowe your owne folp  
 To be blowen with the flye  
 Of horryble heresy  
 Fayne ye were to cry  
 And mercy for to crye  
 Or be bzende by and by  
 Confessyng howe ye dyde lye  
 In pzechyng shamefully.

Cbuenlo vos  
 or Duffiant et

C your selfe thus ye obscured  
 As clerkes vnaassured  
 With ignorance obscured  
 ye are unhappely bzied  
 In your Dialecticall  
 And principles Syllogisticall  
 If ye to remembrance call  
 Howe Syllogisari  
 Non est ex particulari  
 Necq; negatiuis  
 Recte concludere / si his:  
 Et cetera id genus  
 ye coude nat Corde temis:  
 Nor answere Verbotenus:

Cbuenlo vos  
 o Lutheriani

Necq; non  
 neq; leges.



Quonia igno-  
rantibus sup-  
positiones ve-  
ritates propo-  
sitionu non re-  
lucent. &c.

Harpocrates  
digitis labijs  
presso admos-  
savit silicium  
fieri in Fidia  
templo. &c.

Advenio vos  
o Coarantes  
ranc. &c.

Sit preterea  
nonnullus  
farine de qui-  
bus hic non est  
narrandi locus

Whan prelacy you opposed  
your hertes than were holed  
your relations reposed  
And yet ye supposed  
Respondere ad quantum  
But ye were Consulētantum  
Surrendring your suppolycions  
For there ye myst you quosshons.

¶ Wolde god/ for your owne ease  
That wylse Harpocrates  
Had your mouthes stopped  
And your tonges cropped  
Whan ye Logyke chopped  
And in the Dulpete hopped  
And folysshly there fopped  
And porisshly forthe popped  
your sylmaticate sawes  
Agaynst goddes lawes  
And shewed your selfe dawes  
ye argued argumentes  
As it were vpon the elenkes  
De rebus apparentibus  
Et non existentibus  
And ye wolde appere wylse  
But ye were folyssh the nylse  
yet be meanes of that bylse  
ye dyde prouoke and tpsle  
Ofnar than ones oztwylse.  
Many a goodman  
And many a good woman



By way of their deuotion  
To helpe you to promotion  
Whose charite welc regarded  
Can nat be vnrewarded.

I saye it for no sedition  
But vnder pacient tutcyon  
It is halfe a supersticion  
To gyue you exhibicion  
To mainteyne with your scholes  
And to proue your selfe suche foles

Some of you had ten pounde  
Therewith for to be founde  
At the Unpuersyte  
Employed whiche myght haue be  
Noche better other wayes  
But as the man sayes  
The blynde cteeth many a flye  
What may be ment here by  
ye may soone make construction  
With right lytell instruction  
for it is an auncpnt brute  
Suche apple tre / suche frute  
What shulde I prosecute  
Or moze of this to clatter  
Retourne we to our matter.

Cpe soozed ouer hye  
In the Hierarchy  
Of Iouenpans heresy  
your names to magnifye

Quenio res  
o. Herodiani.

Obscuri ser-  
uantes.

Exfructibus  
eorum cognos-  
citis eos. 16.

Sublimis  
equo aucupis  
agunt. 16.

*Conuenio vos  
o wickliffe.*

Among the scabbed skyes  
Of Wycliffes fless he flies  
Ye strynged so Luthers lute  
That ye dawns all in a lute  
The heretykes ragged ray  
That bynges you out of the way  
Of holy churches lay  
Ye shayle/ inter enigmata  
And inter paradigmata  
Marked in your crabels  
To beare fagottes for bablys  
And yet some men say  
Howe ye are this day  
And be nowe as yll  
And so ye wyl be styll  
As ye were before  
What shulde I recken more.

*Conuenio vos  
o verbos for  
phylisec.*

When haue you in suspicion  
Howe ye haue small contricion  
Of that ye haue myl wrought  
For if it were well sought  
One of you there was  
That laughed whan he dyd pas  
With his fagot in processyon  
He counted it for no correction  
But with scornfull affection  
Toke it for a spozte  
His heresy to suppozte  
Where at a thousande gased  
As people halfe a mased

And thought in hym smale grace  
His folp so to face,

¶ Some iuged in this case  
your penaunce toke no place  
your penaunce was to lyght  
And thought/ if ye had right  
ye schulde take further payne  
To refozte agayne  
To places where ye haue preched  
And your lollarby lernynge teched  
And there to make relacion  
In open predycacion  
And knowlege your offence  
Befoze open audpence  
Howe falsely ye had surmpled  
And deuylls helyp deupled  
The people to seduce  
And chase them thozowe the muse  
Of your noughty counsell  
To hunt them in to hell  
With blowyng out your hornes  
Full of mockys the scoznes  
With chatyng and rechatyng  
And your busy pratyng  
Of the gospel and the pyssels  
ye pyke out many thysels  
And bremely with your bystels  
ye cobbles and ye clout  
Helyp scripture so about  
That people are in great dout

Conuenio vos  
o diabolici  
dogmata: sic se

Sit plerique  
qui sed non a  
liis quibus  
tunc in pen  
citantibus se

And feare/ leest they be out  
Of all good Christen order  
Thus all thyng ye disozder  
Thozome out euery bozdr.

Conueno vos  
male dociles  
gile, 16

¶ It had ben moche better  
ye had neuer lerned letter  
For your ignorance is gretter  
I make you fast and sure  
Than all your lytterature:  
ye are but lydder logici  
But moche worse I sagogici  
For ye haue enduced a secte  
With heresy all infecte  
Wherfoze ye are well checte  
And by holy churche correcte  
And in maner as abiecte  
For euermoze suspecte  
And banysshed in effect  
From all honest company  
Bpcause ye haue eaten a flye  
To your great byllony  
That neuer moze may dye.

Conueno vos  
o. i. p. e. n. t. 16.

¶ Come forthe ye pope holy  
Full of melancoly  
your madde Iporisy  
And your idiosy  
And your hayne glozie  
Haue made you eate the flye  
Dufte full of heresy

To preche it Idolatry  
 Who so dothe magnifye  
 That glorious mayde Mary  
 That glorious mayde and mother  
 So was there neuer another  
 But that Princesse alone  
 To whom we are bounde echone  
 The ymage of her grace  
 To reuerence in euery place

Maledictio  
 mariana des-  
 cendat sup ca-  
 pita vestra. o/  
 heretici creati  
 a hereticis 16.

I save ye bzapnlesse beestes  
 Why tangle you suche testes  
 In your diuynite  
 Of Luthers affynite  
 To the people of lay fee  
 Raylyng in your rages  
 To worshyppe none ymages  
 Nor do pylgrymages

Euenio vos  
 o Machom-  
 bant. 16.

I save ye deupplythe pages  
 Full of suche dottages  
 Count ye your selfe good clerkes  
 And snapper in suche werkes.

Saynt Gregozte and saynt Ambrose  
 ye haue reed them I suppose  
 Saynt Jerome and saynt Austen  
 With other many holy men  
 Saynt Thomas de Aquino  
 With other doctours many mo  
 Whiche/de (Latria) do reete  
 They save howe (Latria) is an honour grete

Euenio vos  
 o demoniaci  
 meridiani. 16.

nota de laetia  
 Hipdulia/ ou  
 lis/ quid p san  
 cre ianxiu est  
 Constantinopoli  
 ab ecclesia cas  
 tholica et apo  
 stolica itez in  
 frigere ( quid  
 hoc sibi vult)  
 fasciculu con  
 sulre inflama  
 rum. 16.

O. medici me  
 diam perimus  
 duc venam.

Belongyng to the dette  
 To this ye nedes must agre  
 But I trowe pour selfe ye ouer se  
 What longeth to Chyistes humanyte  
 If ye haue reed/de (Hyperdulia)  
 Than ye knowe what betokeneth (Dulia)  
 Than shall ye fynde it fyne and stable  
 And to our faithemochre agreable  
 To worshyppe ymages of sayntes  
 Wherfore make ye no more stayntes  
 But mende pour myndes that are mased  
 Or els doutlesse ye shalbe blased  
 And be bzent at a stake  
 If further busynesse that ye make  
 Therfore I vyle you to forsake  
 Of Heresy the deup'lysthe scoles  
 And crye godmercy lyke frantyeke soles.

Cantum pro secundo.

Peroratio ad nuper abiuratos quosdam  
 Hipoteticos hereticos. 3c.

Audite viri Ismaelite (non dico) Israelite  
 Audite (inquā) viri madionite/ascolonite  
 Amonite/ Gabionite / Audite verba que loquat.

Opus Euangelii est cibus perfectorum.  
 Sed quia non estis/ de genere bonorum  
 (Qui cateris satis categorias/ Tacodemoniorum)

C R G D.

**C**Et reliqua / bestra problemata. Scemata.  
Dilemata. Sinto anathemata.  
Ineluctabile argumentum. Est.

**C**onfutation respowse / or an inenytably pre-  
sented answer / to all waywarde or frowarde al-  
tercations / that can or may be made or objected a-  
gaynst Skelton laureate / Deuyser of this Reply-  
capon. &c.

**W**hy fall ye at debate  
With Skelton Laureate  
Reputyng hym vnable  
To gainsay replycable

Opinyons detestable  
Of Heresy execrable  
ye saye that Doctry  
Have nat fyre so hys  
In Theology  
Nor Analogy  
Nor Philology  
Nor Philosophy  
To answer or reply  
Agaynst suche Heresy.

Wherfore by and by  
Howe consequently  
I call to this rekenyng  
Daupd that to all kyng  
Whom Hieronymus  
That doctour glorious  
Dothe bothe wyte and call

*Tota erras  
via si doctos  
poetas illis  
autem non de  
sunt carmina  
ta) arguis de  
insana. b.d.*

*Dauid rex et  
propheta p d  
ni Hierony-  
m: si matius  
lra in nobili  
caralogo poe-  
tarū listatū  
vi os infra ec.  
h.c.d.*



Quod igit omnes  
irrisores/  
contemptoresq;  
poetarū erus  
desue cū igit  
nominosave  
recundia eris  
tictosaq; cōfu  
sio operiat fa  
cies vestras.  
hec il.

Poete of poetes all  
And Prophete princypall  
Thus may nat be remoꝝded  
For it is wele recoꝝded  
In his pystell ad Paulinum  
Prel byterum diuinum  
Where worde for worde ye may  
Rede/ what Jerome there dothe say.

**D**avid (inquit) Siphontides nē / Pindar⁹  
et Alcheus / Flaccus quodq; / Catullus / atq;  
Serenus / Christiū lita personat / et in decachordō  
psalterio ab inferis excitat resurgētem. Hec Hier.

**The Englyshe.**

**K**yng David the pphete / of pphetes princypall  
Of poetes chiefe poete / saie Jerome dothe wryght  
Resembled to Symphonides / that poete lyricall  
Among the Grekes / most relucēt of lyght  
In that faculte: whiche shyned as Phebus bright  
Lyke to Pyndarus / in glorious poetry  
Lyke vnto Alcheus / he dothe hym magnify.

**F**laccus noꝝ Catullus / w<sup>th</sup> hym may nat cōpare  
Noꝝ solempne Serenus / for all his armony  
In metricall muses / his harpyng we may spare  
For Dauid our poete / harped so meloudiously  
Of our saupour Christ / in his decachorde psautry  
That at his resurrection / he harped out of hell  
Olde patriarches & prophetes / i heuen w him to dwell

**R**eturne we to our former proceſſe.

¶ Than if this noble kyng  
Thus can harpe and syng  
With his harpe of prophēcy  
And spirituall poetry  
As saynt Jerome saythe  
To whom we must gyue saythe  
Warblyng with his strynges  
Of suche Theologicall thynges  
Why haue ye than disdayne  
At poetes. And complayne  
Howe poetes do but fayne.  
ye do moche great outrage  
For to disparage  
And to discozage  
The same matryculate  
Of poetes laureate.

For if ye sadly loke  
And welely rede the boke  
Of good aduertysment  
With me ye must consent  
And infallibly agre  
Of necessyte  
Howe there is a spirituall  
And amptertall  
And ampticall  
Effecte Energiall  
As Grekes do it call  
Of suche an industry  
And suche a pregnacy  
Of heuenly inspyracion  
In laureate creatyon

*fama matriculata. l. scilicet  
pia in quadā  
carrula imoto  
salutatio et sce  
dola grē in  
marceculatio  
et. h. il*

*Energia grece  
larine est  
cor operatio.  
In quo quo  
dam spiritus  
impulsu inopi  
nabiliter ougi  
nata. et.*

Est deus in  
bis agniti ca  
lescentis illo  
scilicet et he  
ris. spūs scti  
venit. h. d. d. d.

Dona dei car  
men nūdū fa  
cunda pīās.  
Mutatur ex  
astris a supes  
ritas dat. hec  
Bapt. Man.

Tarda nescit  
molemina spi  
ritus sancti gra  
hec Hierony.

Lingua mea  
calamus scri  
be velociter  
scribens. h.  
psal.

Of poetes cōmendacion  
That of diuynē mperacion  
God maketh his habytacion  
In Poetes whiche excelles  
And sojourns with them and dwelles

¶ By whose inflammation  
Of spiritual inspiration  
And diuynē inspiration  
We are kyndled in suchē facyon  
With hete of the Holy gost  
Whiche is god of myghtes most  
That he our penne dothe lede  
And maketh in vs suchē spede  
That forthwith we must nedē  
With penne and yuke procede  
Somtyme for affection  
Somtyme for sadde dyrection  
Somtyme for correction  
Somtyme vnder protection  
Of patient sufferance  
With sobre cōcumstance  
Our myndes to auaunce  
To no mannes anoyance  
Therfore no grenance  
I pray you for to take  
In this that I do make  
Agaynst these frenetpkes  
Agaynst these lunatpkes  
Agaynst these Sylmatpkes  
Agaynst these Heretpkes

Nowe of late abused  
Most unhappely bred  
For be ye wele assured  
That frenshy nor Jelousy  
Nor Heresy. wyl neuer dye.

D E F I.

Quisquis. Nolite iniquagere/  
et delinquentibus. Nolite exaltare.

C O R A U.

Hec psalmis  
sta.

Tantum pro tertio.

De raritate poetarum/ deq; Simnosophistarū  
Philosophorū/ Theologorū / ceterorumq; eruditū.  
In finita numerositate Skel. L. Epitoma.

Sunt infiniti. Sunt innumeriq; Sophiste  
Sunt infiniti/ sunt innumeriq; Logiste  
Innumeri sunt Philosophi/ sunt Theologi  
Sunt infiniti Doctores/ suntq; Magistri  
Innumeri: sed sunt pauci/ Rariq; Poete.  
Hinc omne est rarum carum/ Reo ergo Poetas.  
Ante alios omnes diuino flamine flatos  
Sic Plato diuinat. Diuinat sicq; Socrates.  
Sic magnus Hæcæol/ sic Cesar maxim<sup>9</sup> Heros  
Romanus/ celebres semper coluete Poeta.

Que sunt in  
fres fortibus  
sicut Scha-  
tes. h. Sag. ac

Legit Valeri-  
um Marini  
de signi vene-  
ratione poeta-  
rum.

Thus endeth the Replicacyon of Skel. L. 3c.  
Imprinted by Richard Dynson/ printer  
to the kynge/ most noble grace.



